

Robin Hood and the Witches

by Dr Michael D Magee

AskWhy! Publications

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Robin Hood is the King Arthur of the people. The “bitter cry” of the oppressed was echoed in the Old English Chronicle of the days of Stephen and, ignored by court historians and writers of romance, centuries had to elapse before it could find adequate expression in the alliterative lines of *Piers Plowman*, and in the preaching of the “mad priest of Kent”—one of the earliest among Englishmen, whose words are known to us, to declare for the common and inalienable rights of man.

In the civil struggles of the barons’ wars, and in the years that followed, the poetry of the people rose to the surface. The Robin Hood ballads expressed the free life of the outlaw in the greenwood, compared with the effective slavery of the villein, and to the cry of the down-trodden at the callous luxury of the rich. The real condition of the poor is rarely reflected in the literature of a nation. The unfree in feudal times were voiceless, and the labouring free of later times have been little better. Peasants do not make literature of their wrongs, as a rule. The plowman in the eleventh century dialogue of Ælfric had truthfully said:

“I work hard. ... Be it never so stark winter I dare not linger at home for awe of my lord. ... I have a boy driving the oxen with a goad-iron, who is hoarse with cold and shouting. ... Mighty hard work it is, for I am not free.”

Robin's main attraction was that he was free! He was not beholden to feudal lord or the corrupt Church, both manifestations of the wicked world. His only duty was to the king, who stood for the high spiritual God of the heavens.

Such myths were heretical in their content and implications...

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Robin?

The Devil of the witch, Dame Alice Kyteler, was called in the Latin record sometimes “Robin Artisson,” sometimes “Robinus Filius Artis.” It means “a bright eminence, son of the Creator,” and therefore will be another title of the Cathar Christ, the archangel Michael. It is probably a synonym for Lucifer, but the Catholic Church has blackened what is obviously a name of a good entity, “Light Bearer!” In 1563, Martin Tulouff of Guernsey, heard his mother say, “Go, in the name of the Devil and Lucifer...” Did she mean in this that the Devil was Lucifer? Or did she mean that the Devil and Lucifer were two different entities, the two opposite sons of God? It would then be like saying, “Go, for good or ill.”

An early Christian legend says that Lucifer’s only “sin” was pride—which is not a sin—and even Milton comes near to making a god of Satan in his “Paradise Lost.” It is the dualistic idea of the Essenes and early Christians derived from Zoroastrianism. The Devil is the God of this world, the material world. For Cathars, this is a matter of fact that they can do nothing about, but they aspire to the spiritual world beyond. Satan is their God only in the sense of his being the God of all material things. They do not worship him, but the God of light—Christ—and he is the one witches look forward to joining. Lucifer as “Light Bearer” is an utterly inappropriate name for Satan but is fully appropriate for the good God, the lord of goodness and light that the Cathars saw in Christ.

“Robin,” a form of Robert, seems to have been a common name for this mysterious leader, and means “bright eminence.” He visits the witches in their houses or in quiet places. He persuades them to join the secret religion. As a rule he is dressed like a Protestant pastor, in black or other sober ordinary clothes, though he has a special mark on his boot. But his movements are mysterious, and he impresses the women more or less with awe.

None of the witches whose words are recorded give us a clear idea of how they conceived the relation of this Robin to Lucifer. The better educated witches say nothing of their creed, and the uneducated make no sense. To most of them the leader seems a supernatural person, though some speak of him as a well known man of their own district, the secret organizer of the sect. The Somerset witches called out “Robin!” to invoke their god, supposedly adding the words, “O Satan, give me my purpose.” Presumably, “O Lucifer, give me my purpose,” really. What followed might explain the supposed shapeshifting abilities of the “Devil.” The witches waited in silence until an animal appeared. Whatever it was was their god, and from the form he had adopted, they made their divinations. The Devil could therefore appear as any common animal.

Needless to say Robin Goodfellow, despite his name, is the Devil. Puck, a mischievous imp, is Robin Goodfellow, but Puck derives through the Gaelic “Bouca” from the Slavic “Bog,” God—the “Bog” in Bogomile—and ultimately from the Iranian “Baga.”

became the name of the Devil. When people say “Boh!” to surprise kiddies, they are saying the name of the Devil. Baga is simply God—the High God, Ahuramazda to the Zoroastrians. Heretics, like the Cathars and Bogomiles, worshipped a Great God, a Baga, a spiritual God of heaven. They regarded the Catholic God of material symbols and sacraments as the Devil. Witches were likely to have been the same, their supposed Satanism being mockery of the Catholicism they considered as Satanic. Puck as an imp is a reduction of the proper meaning of the word, “Bogu.” Here also is the explanation of the curious title of Joan of Arc—“Pucelle.” She is a female Puck—a goddess. The name will be Cathar. Goodfellows are Bonhommes, the Cathar Bon Homines, or Perfects.

Hood or Odin?

Many writers connect Robin Goodfellow and Robin Hood. North of Nottingham was Sherwood Forest, supposed home of Robin Hood, though Yorkshire people put him in Barndale Forest near Doncaster. The two forests were probably all part of the same extended woodland at one time. The outlaws were said to meet at the thousand year old Major Oak in Birkland Wood near Edwinstowe, where Maid Marian and Robin were said to have married. Queen Eleanor, wife of Edward I, became ill in Sherwood Forest. The king held council under the Parliament Oak near Clipstone. The Parley decided to continue the journey to Harby, despite the queen's illness, but the strain was too much for her and she died.

But Robin Hood was more than the hero of Sherwood Forest. The cult of Robin Hood was widespread both geographically and in time. He had a band of twelve companions, suggestive of a solar cult, and naturally of a traditional witches' coven. Robin Hood always wore the fairies' colour, green. Some say the Cathar Perfects wore, not black, as the Catholics said, but a deep blue or green robe.

Maid Marian is the dawn-maiden. Little John was one of the companions. According to De l'Ancre the name of the Basque god was Jauna or Janicot. The latter he says means "petit Jean," and was applied by the witches of the Basses Pyrénées to Christ. A man-witch at Orleans also spoke of the host as "un beau Janicot." Murray says Janicot could be Jauna with the ending "Cot" "God," as in the northern "Irmincot." De l'Ancre notes that the witches, when "in the hands of Justice" used the name Barrabon to signify either their own or the Christian God, this being apparently a name used by witches in Belgium. It is suspiciously like Barabbas.

In the fifteenth century, a chaplain was issued a pardon in these words: "Pardon to Robert Stafford, late of Lyndefeld, co Sussex, chaplain, alias Frere Tuk, for not appearing before the King to answer Richard Wakehurst touching a plea of trespass." Here is a real Friar Tuck.

These names begin to look like titles for people in different roles. The most celebrated historical Robin Hood was the Earl of Huntingdon in the reign of Richard I, who being himself a Plantagenet was possibly a Cathar.

The origin of the story of Robin Hood is a sun-myth reminiscent of the Norse myth of Odin. The Teutonic gods called the Aesir were the court of Odin. The word "Aesir" is the same as the words used by the Iranians and Indians, namely "Ahura" and "Asura," respectively, both cognate with "Surya," the Indian word for sun. There are twelve of them besides the high god. As in India, none is the sun itself, for the Norse sun is a maiden called Sol.

Sun gods are always judges because they see all wrongs. Robin Hood was at that time

people's ideal, as Arthur was that of the upper classes. He is the ideal yeoman, as Arthur was the ideal knight. He loves a free life, and is confident he is right. He favours the Virgin, but hates rich bloated monks and abbots, and wealthy nobles—ecclesiastical and secular authority, except that of the just king—robbing them to feed the poor. He had a measuring rod in some tales to symbolise justice—as we use scales—and perhaps his link with the crafts guilds. The northern god Odin (Woden) was also Metod, the Measurer, the Germanic Apollo, a sun god, depicted as an ancient man, with a hood or hat low over his brow, a blue mantle, and one eye. The single eye is, of course, the all-seeing sun. Hood has the meaning of blinding, as with the hood of a hawk, and therefore apparently the sense of darkness. Odin was blind in one eye, so had a good or functioning eye and a blind one. The god is fond of disguising himself as Grimner the Hooded, Guest or Waytorn to wander among humanity.

The Devil of the witches was sometimes described as having a tall hat. Today wizards and witches are conventionally depicted with tall conical hats, the witch one having a brim but that of the male witch being brimless. It sounds like the penitential hat worn by the accused heretics in the Spanish inquisition—the *coroza*. Either the heretics were made to wear it by the Catholics to show publicly who they were because it was part of their own habit, or the witches wore it in mockery and defiance of the inquisition. Such a hat is not a hood, that is plain, but if it was worn it must have been ceremonial. No one would go out in one! So witches would normally have worn hoods as most people did when they needed a head dress. They were cheap and practical.

Balder

Odin has twin sons Balder (Slavonic, Belibog? White God) and Hoder (Hod, the Blind, a god born blind). Hod seems to be another way of writing Odin, so the two sons are the two eyes of the father. Odin is the sun in its full yearly course, and Balder and Hoder, are the two half years ending at the equinoxes, Balder the summer sun and Hoder the winter sun.

Balder was so beautiful he had been made immortal when all things had promised the Aesir not to harm him. Because he was immortal, the gods had an idle game of shooting projectiles at him, knowing they could do no harm. The lowly mistletoe, a poisonous plant but considered too insignificant, had been the only one not to swear the oath. Jealous Loki gives a spear tipped with mistletoe to blind Hoder and, inviting him to join the game, tells him to hurl it. Thus the blind god kills the white god. Here we have the dark god of winter overwhelming the bright god of summer at the autumn equinox. Balder is a sun god because he is burnt on a funeral pyre, and Loki seems to be the fire god. Loki is generally wicked and considered to be the Norse Satan, but also sometimes does good things, so he was probably originally considered a good god, as fire gods were, but had been reduced to a demon.

Balder is only allowed to revive if all things on earth weep for him—the spring thaw after a winter frost. This would have been the original resurrection of the summer god, but it has been overwritten with the story that the giantess Thokk (really Loki) refuses, and so Balder remains dead. This is likely to be a Christian amendment, Christians resenting any other gods than Jesus being resurrected. At the next festival a few months later Hoder, who logically should be killed by Baldur, is killed by Vali, another twin son of Odin born just as Baldur died! Hoder, the winter sun, thus dies at the spring equinox. The tale is left with the twin sun gods remaining dead, but two more apparently born in their stead. Vali is one, his twin brother being Vidar. Vali is Baldur revived, and Vidar was the same for Hoder, but the reteller has forever spoiled the cyclic nature of the story, and has left the gods dead and therefore useless. All Vikings could therefore turn to the god that had been resurrected!

In the original myth, Balder does indeed revive in the spring when everything wept for him. The symmetry of the tale suggests that the instrument of the deicide, the mistletoe, called “all heal,” has a magical healing role in reviving the god too. Mistletoe grows in such a way that each branch yields three more. Mistletoe is the true shamrock, suppressed by the Catholic Church in favour of a lowly clover or herb. It must help bring Balder back to life after a seasonal death, having been responsible for the death in the first place. Druids are said to have cut mistletoe not at the equinoxes but at the new year and at the midsummer solstice. At midsummer, in Norse myth, it was used to poke out the eye of the year, the ritual doubtless represented in Odin’s single eye and Hoder’s blindness. It is the birth day of the winter sun god.

ceremonies must have been moved from the original equinoxes to the solstices, as the Aryans moved west, perhaps influenced by the habits of the native megalith builders. Yule, Christmas, became the official year end in the northern regions, doubtless seeming much more important than the equinoxes to people living in the freezing cold than those living in the ancient near east where Christmas was not life threateningly cold. Christians made mistletoe the symbol of love, kissing beneath it, but it is still too Pagan or threatening to be seen inside churches, unlike holly and ivy.

In what seems another incident, to rejuvenate himself, Odin has himself hung on the world tree, Yggdrasil, for nine days transfixed by his own spear consecrated to himself, a self crucifixion, the tree and the spear forming a cross. This is probably a different version of the death of Balder equating with the Christian myth, Odin's spear probably being the one tipped with mistletoe wood, a hardwood because mistletoe grows so slowly. In the myth of Balder one of his brothers rides on Odin's eight legged horse to the queen of the underworld, Hel, to plead for Balder to be returned. It takes him nine days, doubtless the nine days that Odin-Balder was crucified. Odin was saved by the runes, but they will have given the message that Hel had allowed him to live, rejuvenated after a seasonal death.

The German versions of these myths had been thoroughly spoiled by Christianization. Derrick Everett, in a website devoted mainly to Wagner's interpretation of Parzifal, says even in Scandinavia, which had been converted to Christianity in and around the eleventh century, the priests and monks had managed to destroy most traces of paganism, before they were ever set down. Some poems, either heroic or religious, survived, but even the best manuscript (the Codex Regius) of the Old Norse Poetic Edda is incomplete. Around 1200 the Icelandic scholar, Snorri Sturlason, wrote a manual for poets now known as the Prose Edda. Snorri was guessing a lot of myth that had already gone, even though it was preserved better than the German myths. They had been obliterated by Christians but these versions from Iceland were less effected. They were spoiled, nevertheless.

May Day

Robin Hood is Odin, the god of the full year, consisting of the white or bright summer half (Robin) and the dark or blind winter half (Hood). He accordingly has twelve companions. In Teutonic Mythology, the Wild Hunt lasts the twelve nights of Yule—which was adopted at some stage as the year end, instead of the equinoxes that were earlier. To end the year, the whole year is celebrated in miniature, a day for each month, the equivalent of the Roman Saturnalia. The god of the year end in classical mythology was the two faced Janus, and Robin Hood seems to have had the same connotations, although the name “Janus” seems to have gone to Little John (Janicot), one of Robin’s companions. The winter solstice was a fire festival, fires were lit to reinvigorate the sun at its weakest time. This tradition is remembered in the Yule log, now usually just a cream cake imitating a log.

Here are some examples from Britain. In Gloucester, there was a custom, until after 1841, that on 6 January, S John’s Eve, twelve small fires were built, and one large one. A festive ritual was then held of “burning the old witch.” This sounds like the new year festival suggested in these pages as a ceremony of both the Cathars and the witches. Another new year tradition is the Haxey hood game, also held on 6 January in Lincolnshire. It was inaugurated, according to the tradition, by a thirteenth century lady Mowbray whose hat blown off by the wind was chased by thirteen woodmen, but it is a bit more elaborate than just a chase.

The thirteen “Boggans,” one of whom is Lord and another is Fool, dressed as Morris Men, make a large circle and a “hood” made of sacking is thrown into a crowd in the middle. The crowd scramble for it and whoever gets it has to try to get past the Boggans who only need touch the hood. If they do, it is played for again. The process goes on with each of twelve sacking hoods, anyone getting past the Boggans getting a prize. Finally, a leather hood, called the “Sway” is thrown in and there is a mighty scramble among five teams from the local villages who have to get the Sway to their local inn, evidently a precursor of rugby and gridiron football. The final ceremony is the “Smoking of the Fool,” plainly a symbolic burning, the Fool having some straw burnt around him. The tradition is that the Boggans were just people from the bog, the local fenland, but it seems beyond coincidence that both fairies and witches were called “Boggarts” in the north of England, and this relates to the word “Bogu” used for god and appearing in the word “Bogomile.” Later on the Robin Hood myth is connected with the Morris dance, but that was late in the fifteenth century.

Robin was inseparably connected with May day celebrations. In 1580, Edmund Assheton wrote criticizing “Robyn Hoode and the May games as being Lewde sportes, tending to no other end but to stir up our frail natures to wantonness.”

Those who accept Murray’s Pagan witchcraft thesis argue that the witches’ night time revels ended in sexual wantonness. Perhaps there is some truth in it, but it is not

a Pagan trait. Even in Christian times, up until at least the end of the twelfth century, the rules of virginity were ignored on May Eve. Chaucer writes in *Court of Love* that early on May Day “goeth forth all the court, both most and least, to fetch the flowers fresh, and branch and bloom”.

Shakespeare said that no one would sleep on May morning, but they rose early to observe the rites of May. How early? Hazlitt cites a contemporary account in the north of England. “The juvenile part of both sexes were wont to rise a little after midnight on the morning of that day, and walk to a neighbouring wood to gather their greenery and nosegays to take home to decorate their doors and windows.”

In 1583, Stubbes recalls that everyone, young and old went out into the woods to spend all night in “pastymes”, returning with the flowers and the greenery in the morning. Spelman, in the time of James I, remarked that: “May is the merry month. On the first day, betimes in the morning, shall young fellowes and maids be so enveloped in the mist of wandering out of their ways, that they shall fall into ditches, one upon the other.”

The revelling ended up in youthful copulating. Stubbes declares on the authority of the most credible sources that of the maids going to the wood overnight “scarcely the third part of them returned home undefiled”. Wedding revels were the same, when the bridesmaids often did more than catch a bouquet of flowers.

Robin Hood, Maid Marian, Little John and the band of merrie men played an important part in May Day activities. Young men in a village took on the roles of the forresters and the girls were maids Marian. Surnames such as Robinson, Hudson, Hodson, Johnson, Littlejohn, Godson, and Godkin attest to a maid having an illegitimate child sired one May eve. The Roundheads put an end to these islands of fun in a sea of misery, not the Catholic priests, who might have frowned but tolerated it, illustrating their hypocrisy—the sabbats of the witches were debauched and sinful but not the peasants cavorting on May day after mass.

The maids had other objectives besides “pastymes”. They believed that by wetting their faces with the dew dripping from the hawthorne at daybreak on May Day, they would remain beautiful for the whole year. The benefits of dew for preserving good looks is itself an ancient belief, and not restricted to the dew of May Day. The wife of the Doge of Venice was keen on using it in 1081.

Heretical festivities perhaps also ended in a degree of open sexuality, particularly since there were no prurient priests able to insist on their favourite maid or youth attending a confession so that they could have the same pleasure vicariously. If the sabbats were fairly described as paradise, the witches were being given a taste of the guiltless pleasure they would enjoy in heaven.

Summer Revels

The obvious phallic symbolism of the maypole and riding the hobby horse signifies the fertility aspects of spring festivals.

“Ride a cock horse to Banbury Cross,
To see a fine Lady on a white horse.”

This children’s rhyme invites them to see a sexual coupling between a maiden and a winter white stud—though in some versions the cock horse is black. “To horse” by the seventeenth century meant to possess a woman, and a “horse leech” was vernacular for a whore. The queen of the May might have declared summer by publicly fornicating, something the churches could hardly have been happy about. One version of the rhyme (1784) makes the woman an old woman with a ring on her finger and a bonnet of straw, sounding like an attempt to make her a respectable old married woman! In fact, Banbury Cross was deliberately pulled down by the Puritans in 1601, suggesting they did not like its associations, but also showing the verse precedes this date.

“Riding a cock horse” is used with children to mean a toy horse, usually a stick with a horse-like head, or a human knee used to bounce the child while reciting the rhyme. Iona and Peter Opie, in *The Oxford Dictionary of Nursery Rhymes*, says these have been the meanings since 1540, at least. It is closer to the implications of the rhyme. Riding is a traditional euphemism for sexual activity, and in a late version the old woman “jumps” on to the horse. Needless to say, “to jump” is another euphemism for the same thing. Witches were supposed to ride their broomsticks like a cock horse, probably another sexual allegation by the Church meant to match their orgiastic nature, or, in truth, the prurience of the examiners.

In other versions, the cross is Coventry Cross suggesting that the custom of Lady Godiva, riding naked on a white horse, is the sight to be seen. The custom is said to be based on an eleventh century incident, but it seems too fantastic to believe. In any case, Godiva was the wife of Leofric, the man who supposedly founded Coventry, so there could not have been much of a town there at the time. The name Coventry is said to refer to the three spires there, but it could hardly have had three churches when it was founded. Coventry means three convents or covens, and the town once set up was always progressive, being associated with the new crafts, and eventually became strongly puritanical. It was probably always a center of the Cathars trades.

The date of the Godiver incident is said to have been Corpus Christi, a Christian festival started by women only in the thirteenth century, when it first came to historical notice. It will have been Christianized from May Day, which it originally celebrated, to Corpus Christi. The Puritans made May Day and its accoutrements like the Maypole illegal in 1644, suppressing the “greenwood marriages” of young men and women spending the night in the forest to greet the May sunrise, and bringing back

of flowers to decorate the village in the morning. Puritans did not approve of what they got up to during the night.

In Wales, in the nineteenth century, a ceremony was held on May Day in which thirteen dancers, including a garland bearer and a “Cadi,” led a crowd of revellers cavorting in circles. The Cadi wore a grotesque black mask, red around the eyes and mouth, and with red cheeks, or painted his face with the same pattern in greasepaint. The grotesque is probably the wicked sun. In Welsh myth, the perennial battle between Gwythur and Gwyn for the love of Creudylad took place each May Day, a typical solar myth of the equinox, suggesting that May Day was taken as the Celtic equinox.

Regarding Robin Hood being traditionally opposed to the Church, one of the Ballads of Robin Hood describes how he was murdered by the prioress of a convent of nuns. Treating him, she treacherously left the wound unbound and he bled to death. The prioress is plainly the mother Church, but, oddly, Robin’s route to the priory was lined with people, mourning and lamenting his death. Here we have a Cathar Perfect proceeding to his death at the hands of the Church. Hood is Good. He is a Goodfellow, a Bonhommes. Joan of Arc and Gilles de Rais went to their deaths, in similar fashion, as witches or heretics.

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The Hidden Jesus

- Was Jesus an Essene? Christians deny it. There are some similarities, they say, but too many differences. This book shows Jesus was indeed an Essene, and one of their leaders, and explains why there were differences from the Essenes described by Josephus, the Roman historian.
- What is the meaning of the word, Nazarene? Does it really refer to a previously unknown hamlet, as Christians believe, or was this an invention to hide its real meaning?
- Did Jesus really try to tell every Jew in Palestine at the time to love their Roman oppressors? Why then do even the gospels contradict this? Was his message intended only for Jews and meant to be a rallying cry against gentiles? The Christian universal faith depends on this being untrue.
- Why do demons get driven out of opponents of Jesus when he and his henchmen arrive on the scene? Why are these people torn and left for dead? Was it because the disciples were doing the tearing and beating to silence the opposition?
- Why are Jesus's main apostles given such thuggish nicknames? Could it be that they really were thugs, or zealots as they came to be known? Christians pretend they were pacifists but is that because the early church had to paint such a picture to disguise the opposite, and has done so ever since?
- What did Jesus consider to be God's when he, according to Christians, agreed to pay the tribute money, saying, "render unto Caesar what is Caesar's and unto God what is God's"? Aren't the only characteristic possessions claimed by God, His Children and the land he promised them? Jesus was refusing to pay tribute when he uttered this famous sentence.
- What was the unbindable, savage demon that Jesus rendered impotent when it revealed itself to be really 2000 Gadarene swine and to have the name Legion? Is Gadarene, an inland town the correct name for these swine?
- What was the Field of Akeldama where guts were spilled, gentiles were supposed to have lain asleep and had the nickname the field of blood? Who were the Galilaeans whose blood was spilt in the temple?
- Why did Jesus curse an innocent fig tree? Could it have had anything to do with the fig tree being a symbol of Rome?

Why have these questions not been adequately answered? Forget the obfuscations of the Jesus Seminar. All these and many more questions are convincingly and controversially answered in "The Hidden Jesus" which can be ordered from good booksellers and libraries.

In this remarkable book Dr Michael D Magee peels off the pious accretions and interpretative wrappings added by the earliest gentile bishops to the story of the exploits of Jesus to make the gospels acceptable to the Romans and the basis of a universal religion. The truth is peculiarly transparent in the bible, although two thousand years of conditioning and the invention of spurious translations of Greek

to suit Christian belief in the so-called New Testament Greek have succeeded in blinding even the most critical of scholars.

The gentile bishops of the embryonic religion were faced with travelers' tales from Palestine that Jesus was not what he seemed. This oral tradition was strong because Jews were already widespread in the Empire and after the defeat of their rebellion in the Jewish War and their dispersion in 70 AD many more arrived from Palestine. Pericopes, individual stories about Jesus, kept coming to the bishops and when they did not match their preferred image of a saintly Son of God, had to be "corrected". The bishops had to say to their flocks, "Ho, Ho, Theophilus, how silly you are. It was not quite like that. No, this is what really happened". Then they would change a few subjects and objects and retell the tale such that a core remained but the sense favoured the view they were propagating rather than the truth.

It still happens today. There never was a gate in Jerusalem called The Eye of a Needle but it was invented by clerics to allow the rich to be saved when the plain sense of Jesus's aside was that it was impossible for the rich to be saved. Dr Magee explains parables and the healing miracles, and such difficulties as the cursing of the fig tree, the meaning of Nazarene, the cleansing of the temple, the release of Barabbas, Peter's triple denial, the tribute money and the Gadarene swine.

This book is a tour de force. For honest reasoning people, though not those who are irrational or emotionally dependent on the traditional image of Jesus, gospel stories will never be the same again-they now make sense. Oddly, the message of many modern Christians is upheld-that God is not an external supernatural entity ready to interfere with the world at a whim or a prayer. Jesus believed an external God was ready to intervene-he was forsaken or rather mistaken-but Christians have made the same mistake ever since, teaching people to blame devils instead of facing up to their own responsibility for their actions. Our gods and devils are within us and there we must seek and come to terms with them.

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